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nomadic mode of existence, and who under the conditions of modern life are no longer fit for conquest as the fiasco of the Russian Cossacks has demonstrated.

Those same hordes which descended upon Europe carried their activity also into China, and the Chinese had to suffer similarly from them. It can perhaps be justly maintained that the period of migrations is over in settled national divisions. The great nations from which especially an effective waging of war might be expected have on the one hand become so sedentary that it can no more occur to them to rise up "en masse;" on the other hand, also, they are so strong that they can protect their home country very effectively against expeditions of conquest. But now among all the nations the Chinese are the most sedentary, the most bound to their sod through feeling and tradition. And theirs is the great title to glory of having made it possible, through diligence and self-mastery, for the greatest number of men to live in a given territory, and they have made this possible precisely in this wise, that they not only developed the arts of peace, but also expressed the thought of peace in their life. Lao-Tze is still the philosopher who rules the thought of the Chinese millions, and the profound peacefulness of this sphere of thought is found again also in the philosophy of Confucius. It certainly may not be overlooked that of late years, simultaneously with the growth of a strong national feeling, there has developed the feeling for military power. Everywhere, in clubs, in social groups and in schools, the Chinese seek to favor and further military developments. But this is the natural impulse of the awakening national sense to be potently active in every direction, and particularly also to be able to secure sufficiently the fundamental qualifications of the national life by the necessary force. It is an instrument for maintaining and defending the Chinese national life and spirit; but the chief inclinations of this spirit which are to be defended by this instrument have not deviated by a hair from the old Chinese popular system; they are still the same as ever, prepared for peace and civilized in the true meaning of the word. To expect a Napoleonic policy of conquest from the newly strengthened China is to forget its entire physical development. China's sense of justice will, to be sure, use the military power for the purpose of protecting itself against the encroachments of foreign nations; where the fundamental conditions of life demand it, this power may also support an expansion of the Chinese realm, especially in the direction of Mongolia. But only those have to fear the awakening of this power who oppose themselves to the just claims of this great people or who strive for unjust advantages over them.

From the point of view of the economical life of the world, the perfecting of a great national state in China is to be looked upon as a favorable momentum to the unity of the world on the whole, and especially for the immediate future. The creation of an effective organization of this kind is always of advantage for all other members of the family of nations. So also will the prosperity which will develop under the new conditions in China be useful to the entire world. Right at the start it leads to a mutual understanding among the nations that in the new China there is a market that shall be held accessible to all alike; in large measures,

therefore, will the economic and political rivalries between the nations in the East be lessened if the new organization in China is completely and surely established.

If one looks upon the awakening of the Chinese nation from the point of view of the civilized world, one can greet it only as a great step forward—a step which all nations may greet with satisfaction; for the best which in the East and in the West, from Japan, across Europe, even to America, has been thought, accomplished, and acquired by struggle will now find its expression in the new China and help to a renaissance of the life of this mighty people, whereby the co-operation of the old proved national characteristics with the new strivings after efficient expression of the national individuality will call into being a great civilization. If, moreover, this or that nation sees itself injured or endangered in smaller interests, on the whole only profit and blessing can accrue to each from the development which is now going forward under our eyes, for it is of the greatest importance to each nation of the world that the great energies of the Chinese national life may be farther advanced and established in the direction of the highest civilization.

Book Notices.

THE TERRIBLE MEEK. A one-act stage play for three voices; to be played in darkness. By Charles Rann Kennedy. New York and London: Harper and Brothers. March, 1912. Price, \$1 net.

Mr. Kennedy believes that the peace of the world can be brought about only by a change in men's hearts. Being a dramatist, he has given his belief in the transforming power of Christianity a dramatic form that is unusual and striking, almost daring. Nowhere else except in the Passion Play of Oberammergau have we the crucifixion story, or events connected therewith, put on the stage. Here it is done with high moral purpose, and with fitting reserve and reverence.

At first one only dimly realizes whither the play is tending. It opens in utter darkness. The place is a lonely hilltop; an execution has just taken place. There are three characters, or, rather, three voices, as the only dramatis personæ—a peasant woman, an army captain, and a common soldier. Gradually through the lamentations of the mother over her son's death, the captain's remonstrances at her remaining in so ghastly a place, the soldier's remarks about "this 'ere little job we been doin'," and his wonder at "wot it was 'e reely done," there begins to dawn on one the similarity to the New Testament story of the cross.

With great rapidity the drama moves on to its dénouement. The woman in a heartrending monologue tells the tale of her son's life; there is exquisite poetry and pathos in her words. The captain listens, and as her voice fades into silence realizes his share in the crime, and begs her forgiveness. His heart and conscience are touched, and he exclaims: "It will take a new kind of soldier to serve in his kingdom. A new kind of duty. . . . I can see the end of war in this: some day." The soldier approaches and hands the captain orders to report to the general to help in another execution. The reply is: "I refuse to come. I disobey. . . . I have sworn duty to another gene-

ral. I serve the empire no longer." "Well, you know wot that means," dryly remarks the soldier. "Perfectly," responds the captain; "it means what you call death. Tell the general." Then to himself: "How simple it all is, after all."

The darkness melts away, and three figures are revealed. The woman is seen to be an Eastern matron, the captain a Roman centurion, the soldier a Roman legionary. On a bleak stony hill rise three crosses with their ghastly burden.

Thus the tragedy suddenly reveals itself as the tragedy of the crucifixion, re-enacted in modern surroundings and in modern speech. The power of the meek Nazarene is seen to be, after all, the real world-power. In vain are the kingdoms of this world built up. In the words of the captain: "I tell you, woman, this dead son of yours, disfigured, shamed, spat upon, has built a kingdom this day that can never die. . . . Something has happened up here on this hill today to shake all our kingdoms of blood and fear to the dust. . . . The meek, the terrible meek, the fierce, agonizing meek, are about to enter into their inheritance."

Booklets and Pamphlets Received.

THE HIGHER SOLDIERSHIP. By Charles E. Beals. 56 pages, octavo. Chicago: The Chicago Peace Society, 30 North La Salle street.

A fine presentation of the way in which the fighting, heroic spirit in man may be turned from the grossness and brutality of war to serve the nobler ends of life.

THE DRAIN OF ARMAMENTS. A series of tables showing their present cost, their growth in thirty years, and their relation to national indebtedness. By Arthur W. Allen. Boston: The World Peace Foundation, 29A Beacon street. 20 pages.

WISCONSIN MEMORIAL DAY ANNUAL. Madison, Wisconsin: Issued by Hon. C. P. Cary, State Superintendent of Public Instruction. Contains material for the celebration of Peace Day (the 18th of May) as well as of five other memorial days.

THE SUPREME ISSUE OF 1912. By Nicholas Murray Butler, president of Columbia University. Speech of the temporary chairman at the New York Republican State Convention, Rochester, April 9, 1912.

REPORT ON THE INDUSTRIAL SITUATION AT MUSCATINE, IOWA. By a special committee appointed by the Federal Council Commission of the Churches of Christ in America. New York: The Federal Council, etc., 215 Fourth avenue.

ANTI-IMPERIALIST LEAGUE. Report of the thirteenth annual meeting, held in Boston, November 30, 1911, and by adjournment January 9, 1912. Contains the annual address of the president, Mr. Moorfield Storey; the address of Hon. Manuel L. Quezon, resident commissioner from the Philippine Islands, etc. Boston: The Anti-Imperialist League.

CHURCH FEDERATION. Third annual report of the executive committee of the Federal Council of the Churches of Christ in America, 1911. New York: The Federal Council of the Churches, 215 Fourth avenue.

THE INTERNATIONAL INSTITUTE OF CHINA. The twenty-seventh and twenty-eighth reports of the Mission among the Higher Classes in China. 72 pages. By Rev. Gilbert Reid, D. D. Shanghai: Methodist Publishing House.

PATRIE ET HUMANITÉ. By E. T. Moneta. Address given at the annual meeting of the Lombard Peace Union, Milan, Italy, March 10, 1912. In French. 32 pages. Milan, Italy: Società Internazionale per la Pace, 21 Portici Settentrionali.

PEACE DAY, MAY 18. Suggestions and material for its observance in the schools. Compiled by Fannie Fern Andrews, secretary of the American School Peace League. Besides the valuable material for use in observance of the day, the Bulletin is much increased in value by the addition of an extended bibliography, prepared by the National Bureau of Education. Washington, D. C.: Bureau of Education, Bulletin 476.

DAS VÖLKERRECHT UND DAS ITALIENISCHE STAATS-VERISCHERUNGSMONOPOL. By Dr. Hans Wehberg, of Düsseldorf. In German. 22 pages. Vienna: Universitäts-Buchhandlung.

IN REI MEMORIAM. Manifestations officielles du Pacifisme contre la Guerre déclarée par L'Italie à la Turquie en Septembre, 1911. 128 pages. Berne: The International Peace Bureau.

A collection of the numerous resolutions adopted by the peace organizations of Europe and other countries in condemnation of Italy's action in making war upon Turkey in Tripoli.

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